THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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WHAT THEY SAY ABOUT US.

Most of the influential newspapers in the United States are averse to the policy of the Cullom and other Bills for dragging Utah and the Mormons down to the level of common civilization by the use of troops. Fire and sword seem to be the favorite arguments of bigoted parsons, small beer politicians, wiggling pettifoggers, and scheming speculators, but some other people evidently have a little better sense and a little more regard for the public weal. While nearly all the American papers conclude that they do not like Mormonism, the principal of them appear to be favorable to the policy of leaving it to "religious and moral influences." The New York *Tribune* thinks "the solution of the Mormon problem under these circumstances and influences cannot be long delayed." The New York *Herald* says humanity "demands the intervention of the Government either for the peaceable abolition of Mormon polygamy, or for the quiet removal of the Mormon Saints to some other country." The New York *Times* thinks neither legislatures nor armies can possibly be successful in destroying Mormonism, and therefore neither should be employed. The *Times* is decidedly in favor of the moral and religious policy—

"We can never legislate virtue against vice, and any attempt to achieve purely moral results by enactments of Congress will certainly fail. The moral law carries with it its own penalty. We cannot make men good by declaring that all men must be good. That declaration was made on Sinai, and mere men cannot amend or strengthen it. We are taught to do good—by moral example—by education—by a knowledge of the blessing and comfort and honor that come from a careful distinction between what is good and what is evil. Law fulfils its mission when it protects society from the effects of evil men and evil deeds. Religion and education must do the rest!

"This is the main reason for our dislike to General Cullom's Mormon Bill. That measure proposes to do by force what can only be done by reason. The Mormon question has not yet presented itself, as an aggressive political fact. We have never allowed the Mormon people any voice in our Government, or any existence but that of territorial abeyance. The 'war' that was menaced in Buchanan's time was as much a contractors' war as anything else, and practically ended with the transpertation of supplies."

Speaking of what Mormonism has accomplished, the *Times* says—

"This result has been attained without law. Reason and religion have done it all. The Mormon sought immunity and growth in a territory of his own. There he has lived, mainly thrifty, industrious, full of enterprise and vigor, under the sway of a rude

Cromwell, adding wealth to the republic. In a material way, Mormonism has been a gain to the country. It taught us what could be done in the far deserts. It was the pioneer of immigration and settlement beyond the Rocky Mountains. The Mormon has been useful as a tiller of the soil—a builder of cities and railways, and in reclaiming from the wilderness a garden of surpassing fertility and beauty.

"If there has been any moral example to us in the Mormon faith, it has been good. Our people who live decently and lawfully, and eschew heathenism and vain things, have had no better incentive than the Mormon practice. Nearer home we find Communists who believe in interchanging wives, and Shakers, who practise celibacy, and disciples of promiscuous marriage and 'affinities.' Bad as Mormonism is, the Oneida Community is far worse—nay, it has the element of blasphemy. And yet we allow Oneida to remain unchallenged and under the protection of our laws. Its leaders do business in New York city, and we hear of no law penalty and no proposed army of extirpation. We have social customs in New York city as bad as Mormonism and Communism, which are not even under the surveillance of the police. We tolerate them, and find consolation by calling them "necessary evils." We see sin at our own door, and should meet it here, if we propose to make any reform. Why go to Utah with an army to conquer a social and religious evil which has a darker counterpart in New York?

"So long as Mormonism is a religious and moral fault, we must combat it with religious and moral influences. Christ's Gospel cannot be preached by artillery and riflemen. The moment we war upon a religion we make it a power, give it a new life, stimulate its friends, arouse dormant compliance into enthusiastic devotion and sympathy, attract followers and converts, and in the end, fail in the effort of aggression. The blood of martyrs is the seed of the Church, and the moment we use fire and faggot to tear down, we build up."

The *Times* frankly but very truly declares that bad as Mormonism is represented, the worst said of it "has a darker counterpart in New York." But the *Times* goes further, and begins to compliment Utah handsomely. The *Times* could not well pay our people a higher compliment than it has in declaring that "if there has been any moral example to us in the Mormon faith, it has been good." And again, "Our people who live decently and lawfully, and eschew heathenism and vain things, have had no better incentive than the Mormon practice." That is, the Mormon faith is the purest and most elevating faith, and the Mormon practice the best example, that the *Times* has any knowledge of. We must leave it to the deplomatic tact of the *Times* itself to reconcile these admissions with the hard and ungodly things which it says also of Mormonism. We do not contend that the Mormons are perfect. If they are in advance of the rest of the world, in faith and practice, which the *Times* concedes, that is doing pretty well and deserves commendation rather than censure. At all events the rest of the world should have nothing condemnatory to say of us, but should go to and mend their own faults, embrace our better faith, copy our more excellent example. Those who live in glass houses should not throw stones, but let him that is without sin cast the first. He that is troubled with a beam in his own eye need not be over anxious about the mote in his neighbor's.

The New York *Globe and Evening News* thinks legislation without physical force will be a farce, but the use of physical force is not pleasant to contemplate—

"The people of Salt Lake hold peculiar religious views, and they propose to stand by them. In this they are as deeply in earnest as any religious people in the world, and will suffer persecution even unto death before they will abandon their position. All the special legislation in the world will have no effect upon them, unless it is backed up by force. The bills now before Congress propose to enforce the laws at the point of the bayonet, and it is this evident determination which alarms the Mormon women. If the Cragin or Cullom bills pass, war with Utah will be the result.

We must make up our minds to this, and the question for the American people to decide is, whether they are willing to carry the sword and fire into the beautiful Salt Lake Valley and leave it a scene of desolation and death. The Mormons will resist to the utmost of their strength; this we may be assured of, and if the United States sets out upon an expedition with the view of putting into practice the moral ideas held by Vice-President Colfax and Anna Dickinson, it will do so through scenes of bloodshed and anguish such as the world has seldom seen. The persecutions of the Middle Ages will be renewed."

[TO BE CONTINUED.]

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

(CONTINUED FROM PAGE 181.)

We set out in search of an asylum, in some far off wilderness, where we hoped we could enjoy religious liberty. Previous to our departure a committee composed of Stephen A. Douglas, Gen. John J. Harding, both members of Congress, the Attorney General of Illinois, Major Warren and others, met in my house, in Nauvoo, in conference with the Twelve, to consult about our departure. They were then presented the picture of devastation that would follow our exodus, and felt ashamed to have to acknowledge that State and United States authorities had to ask a persecuted and outraged people to leave their property, homes, and firesides for their oppressors to enjoy; not because we had not a good Constitution and liberal government, but because there was not virtue and power in the State and United States authorities to protect them in their rights. We made a treaty with them to leave; after this treaty, when the strong men and the majority of the people had left, and there was nothing but old and infirm men, boys, women and children to battle with, like ravenous wolves, impatient for their prey, they violated their treaty by making war upon them, and driving them houseless, homeless, and destitute across the Mississippi river.

The archæologist, the antiquarian and traveller need not then have gone to Herculaneum, to Pompeii, to Egypt or Yucatan in search of ruins or deserted cities, they could have found a deserted temple, forsaken family altars, desolate hearth-stones and homes, a deserted city, much easier—the time, the nineteenth century—the place, the United States of America—the State, Illinois, and the city, Nauvoo.

While fleeing as fugitives from the United States, and in Indian territory, a requisition was made by the Government for 500 men to assist in conquering Mexico, the very nation to whose territory we were fleeing in our exile; we supplied the demand, and though despoiled and expatriated, were the principal agents in planting the United States flag in Upper California.

I again quote—

"In September, 1850, Congress organized Utah Territory, and President Fillmore appointed Brigham Young (who at Smith's death had become President of the Church) as Governor. The next year the Federal Judges were compelled by Brigham Young's threats of violence to flee from the Territory, and the laws of the United States were openly defied. Col. Steptoe was commissioned Governor in place of Young, but after wintering with a battalion of soldiers at Salt Lake, he resigned, not deeming it safe or prudent to accept." So far from this being the case, Col. Steptoe was on the best of terms with our community, and previous to his appointment as Governor, a number of our prominent Gentile citizens, judges, Col. Steptoe and some of his officers, signed a petition to the President praying for the continuance of President Young in

office. He continues—"In February, 1856, a mob of armed Mormons, instigated by sermons from the heads of the church, broke into the United States court room, and at the point of the bowie knife compelled Judge Drummond to adjourn his court *sine die*" (this is a sheer fabrication, there never was such an occurrence in Utah); "and very soon all the United States officers, except the Indian Agent, were compelled to flee from the Territory." Now this same amiable and persecuted Judge Drummond brought with him a courtesan from Washington, whom he introduced as his wife, and had her with him on the bench. The following will show the mistake in regard to Col. Steptoe and others—

"To His Excellency Franklin Pierce,
President of the United States.

"Your petitioners would respectfully represent that, Whereas Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect, and from personal acquaintance and social intercourse, we find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional liberty, the rumors published in the States, to the contrary, notwithstanding; and having canvassed to our satisfaction his doings as Governor and Superintendent of Indian affairs, and also the distribution of appropriations for public buildings for the Territory, we do most cordially and cheerfully represent that the same has been expended to the best interest of the nation, and, whereas, his appointment would better subserve the Territorial interest than the appointment of any other man;

"We therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his appointment as Governor and Superintendent of Indian affairs for this Territory.

"Salt Lake City, Utah Territory, December 30, 1854. J. F. Kinney, Chief Justice Supreme Court, Leonidas Shaver, Assistant Justice, E. J. Steptoe, Lt. Col. U.S. army, John F. Reynolds, Bvt. Maj., Rufus Ingalls, Capt., Sylvester Mowry, La Chett, L. Livingston, Jno. C. Chandler, Robert O. Tyler, Benj. Allston, Lieutenants; Chas. A. Perry, Wm. G. Rankin, Horace R. Kirby, Medical Staff, U.S.A., Henry C. Branch, C. C. Branham, C. J. Bipne, Lucien L. Bedell, Wm. Mac, J. M. Hockaday, and other strangers."

There was really no more cause for an army then than there is now, and there is no more reason now, in reality, than there was then, and the bills of Messrs. Cragin and Cullom are only a series of the same infamies that we have before experienced, and are designed, as all unbiassed men know, to create a difficulty and collision, aided by the clamor of speculators and contractors who have, of course, a very disinterested desire to relieve their venerated Uncle by thrusting their patriotic hands into his pockets.

I am sorry to be under the painful necessity of repudiating Mr. Colfax's history. It is said that "corporations have no souls," and nations are not proverbially conscientious about their nomenclature or records. Diplomacy generally finds language suited to its objects. When the British nation granted to the East India Company their stupendous monopoly, that Company subjugated and brought really into serfdom about one hundred millions of human beings, and compelled many to raise poison (opium) instead of bread. History calls that "*trade and commerce.*" After the Chinese had passed a law making the introduction of opium contraband, in defiance of this law they sent cargoes of the tabooed article and illicitly introduced their poison. The Chinese, unwilling to be poisoned, confiscated and destroyed these contraband goods. History calls it a *casus belli*, and when the Chinese, unwilling to be coerced, resisted the British force, that nation slaughtered vast hordes of them, because they had the power; history calls it *war*. When they forced them to pay millions of dollars for the trouble they had in killing them, history calls it *indemnification for the expenses of the war*. When President Polk wanted to possess himself of the then

Mexican territory of Upper California, he sent Gen. Taylor with an army of occupation into disputed Mexican territory, well knowing that an honorable nation would be obliged to resent it as an insult, and that would be considered a *casus belli* and afford a pretext for making war upon the weak nation, and possessing ourselves of the coveted territory; history calls it *conquest and reprisals*. It is true that we acted more honorably than Great Britain, in awarding some compensation. President Buchanan, goaded by the Republicans, wished to show them that in regard to the Mormons he dared out-Herod Herod, by fitting up an army to make war upon the Mormons; but it was necessary to have a pretext. It would not have been popular to destroy a whole community in cold blood, so he sent out a few miserable minions and renegadoes for the purpose of provoking a collision. These men not only acted infamously here, but published false statements throughout the United States, and every kind of infamy, as is now being done by just such characters, was laid at the door of the Mormons. They said, among other things, that we had burned the U. S. records. These statements were afterwards denied by Governor Cummings. Mr. Buchanan had another object in view, and Mr. J. B. Floyd, Secretary of War, had also his axe to grind, and the whole combined was considered a *grand coup d'etat*. It is hardly necessary to inform Mr. Colfax that this army, under pretence of subjugating the Mormons, was intended to coerce the people of Kansas to his views, and that they were not detained, as stated by Mr. Colfax's history, which said "the troops necessarily moving slowly were overtaken by the snows in November and wintered at Bridger." I need not inform Mr. Colfax that another part of this grand tableau originated in the desire of Secretary Floyd to scatter the U. S. forces and arms, preparatory to the Confederate rebellion. Such is history and such are facts.

[TO BE CONTINUED.]

CULLOM'S BILL.

ITS FEATURES AND EQUITY—SHOULD IT PASS?

[CONCLUDED FROM PAGE 183.]

It seems pretty rough on a man to take him violently from his stepmother, or grandmother, and put him in jail twenty years. A Mormon's property can be sold to maintain his numerous concubines and the rest of their orphan children. This polygamy is not recognized, but its issue is. The section about going for Mormon property is very long and explicit, and there is some suspiciously curt allusions to lands, and the ineligibility of the Territorial laws to pre-empt them. Finally, war is declared with the relicts of Joseph Smith and the camels, asses, and man servants of Brigham Young. The statute law of the United States lays violent hands on the book of Genesis, and Congress lays down the example of domestic virtue to a ruined and undone world. The main portion of this bill appears to have been drawn by a stronger hand than the concluding sections, which some attorney's apprentice seems to have sewed on with a poor waxed-end.

After reading the bill over, I thought the best thing to do about it would be to

TALK WITH MR. CULLOM.

I found Mr. Cullom in comfortable quarters, drawing up another bill, by appearances, and he readily explained the substance of the present one.

"My object," he said, "is to see that the law of the United States, dated July 1, 1862, shall be carried out in Utah. That bill was reported to Congress, if I mistake not, by Nelson, of Tennessee, afterward Andrew Johnson's counsel. There has never been one indictment found under that law, and my purpose is to pass a bill which shall make it work: first, by

putting the polling of grand and petit juries entirely in the hands of the United States Marshals, instead of permitting the Territorial officers to interfere, as now; and, secondly, to break the power of Brigham Young and the leading spirits in the Mormon Church. To do so I have proposed in the bill to move upon polygamy with all the force of Federal authority; to except polygamists from the privileges of homestead, pre-emption, naturalisation, and suffrage, and to reject all their pretensions to the control of streams, lakes, timber, etc. I propose in vital things to do away with their Jesuitical local laws, and remand the Territory to the Federal Marshal and Attorney, and make the troops go to their support. It is a radical bill."

"Do you expect to pass it?"

"I expect to get through Congress the leading features of it. I could have made my report, explanatory of it, much stronger if I had chosen to put the government to the expense of witnesses."

"Is not this bill somewhat arbitrary as to the manner in which hearsay, inference, etc., may be used as evidence to convict of polygamy?"

"Well! there is no other way of getting a conviction. By the Territorial laws, polygamy, or bigamy, cannot be proved by the common forms of evidence. I have provided that common report, or the private acknowledgment and understanding of a second marriage, shall be evidence in such cases."

"I am told, Mr. Cullom, that you receive a great many letters asking you not to precipitate a collision in Utah."

"Yes; here is one telling me to break up polygamy, bigamy, and concubinage in the District of Columbia before I go to reforming Utah. And here is one from Saugerties, New York, saying—'For God's sake, don't get up a second Mormon war!" There were many other letters, but I have not preserved them."

"Are the Mormons exercised over this bill?"

"Greatly! They have anticipated the operations of it upon the women by giving them the ballot, which, of course, increases their vote as compared with the Gentile vote in Utah."

FRAILTIES OF THE BILL.

Passing from Mr. Cullom, I tried to find Hooper, but unsuccessfully, and in lieu of him called upon Senator Nye, where I found several gentlemen from Nevada and California, to whom I propounded the Cullom bill. The strangers were unanimous in saying that it was superfluous, and would give the Mormons new strength. Said Nye—

"There is a bitter feud going on between the Young party and the Smith party, in Utah. Were we to give them the pretext of a war just now, the malcontent and rebellious party would be crushed out, and we should have, at great expense, to do what they would otherwise accomplish for us cheaply and peacefully."

"I am from Virginia City," said a tall, sinewy miner near by, "and I have spent three weeks at Salt Lake since Christmas. Nobody can say much in favor of Mormonism as a religion, or as a moral matter. But the reports of atrocities there are always exaggerated, and often manufactured. The fact is, that there is a Gentile element in the Territory, which looks with greed upon the fine property of the Mormons, and which hopes, by making good use of polygamy and the feeling against it in the States, to be able to appropriate, or confiscate, or buy up at reduced values, the Mormon improvements. This Cullom bill proposes to except the Mormons from almost all the privileges enjoyed by the people of less deserving Territories. They have built up a fine city, and introduced a system of irrigation and agriculture as original as it is unequalled. They occupied the site before it became the property of the United States, and Brigham Young has been there in person for twenty-three years. Whatever else he may be, he is one of the greatest administrative minds in the United States, and it does not look fair to rob those people of all their improvements, to deny them the right of pre-emption, to break up their organic customs under which the Territory has certainly flourished in a remarkable degree, and to expatriate them because we cannot immediately stop polygamy. The

Gentile element of Utah is disorganized and always growling. Look at old McGrorty as a specimen of this kind of Congressman. Why, Hooper is a Gulliver beside him!

"We Americans on the Pacific coast," said this big-miner again, "are not more philosophic than some people in Illinois and the East. We ought occasionally to look over the head of what Mormonism is to the fact of what it has done. Like Puritanism, Quakerism, and the Baptist fervor, it has answered the purposes of colonization in America more wonderfully than anything beside a superstition could do. Those Mormons can get ten emigrants to Nevada's or California's one. No other sort of inducement but a religious one would have built up that half-way house to the Pacific, and made it the delight of so many an incredulous traveller crossing the great plains. It has clearly been an American, not to say a Providential instrumentality in populating a remote part of this continent. At present the gross feature of it is decaying by the working of natural laws. Schism has broken out. The births there, as in every other part of the world, run nearly equal, sex for sex, and only the immigrant women keep up the complement of a Mormon's family. If we are going to put such a screw as the Cullom bill upon the Mormon flock, and precipitate war and ravage upon Salt Lake, what shall we do when the Chinese question confronts us on the Pacific slope? For, as sure as Asia looks out upon California, the destiny of the Pacific coast is to be Japanese and Chinese. There is where our immigration is bound to come from. European immigrants will not go to California while women are gathering the crops of Iowa. The Mississippi Valley offers far better inducements in lands and labor than the Pacific coast to Europeans. Neither California nor Nevada is growing. California cast more votes in 1857 than she does to-day. Despite our prejudice, the Chinese will get our coast."

"And then," said I, "what will become of the institutions we have planted there?"

Senator Nye looked up and said—

"Well! If Josh can beat God, I'm for Josh."

"That's the case in a nutshell," said the big miner. "It is not in the power of any inundation to make head against the institutions we have given California."

"Why," said Nye, "I remember reading sermons delivered about the time Mr. Jefferson bought Louisiana, going to show that the Catholic and French element there would uproot Christianity in the whole Mississippi Valley."

"I have read the Cullom bill," said the miner, in conclusion, "and probably it was conscientiously drawn up, but it is a loose bill. It kills a mouse with a mountain. It is a bad precedent and will work disorder in the Territories, retard the speedy extinction of polygamy, and be a help to the domination of Brigham Young. We have driven the Mormons from Kirtland to Nauvoo, from Nauvoo to Missouri and Iowa, and thence to Deseret. Every time we have lengthened, by our precipitation, the life and power of that superstition. Give it rest and it will die."

GATH.

There are more than four hundred priests, monks and nuns in Quito. The native ecclesiastics are notorious for their ignorance and immorality. "It is a very common thing," says Dr. Terry, "for a curate to have a whole flock of nephews and nieces, the children of an imaginary brother."—*The Andes and the Amazon.*

"It is one of the most inscrutable and depressing facts of civilization that, carry it as high as you will—so says history, thus far—there will always be an immense proportion of men and women who will enjoy, better than any other sight whatever, a spectacle in which there are elements of danger to some other creature; if a fellow-creature, so much the better, and if a woman, better still." Speaking of such a spectacle, the *Illustrated Times* says the place was frequented chiefly by the "respectable" classes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 29, 1870.

SALVATION.

THE Gospel of Jesus Christ is designed to save men and women, as the Apostle truly said, "The Gospel is the power of God unto salvation." Salvation is the burden, the glad tidings of the Gospel, and those who hold the Holy Priesthood should be saviors of men and women, whether at home in Zion, or abroad among the nations. The business and mission of an Elder is salvation. His whole course and conduct should savor of life and salvation. The wicked, having chosen the ways of death, have thereby set the seal upon their own condemnation, and they must perish in their wickedness, unless they repent and turn from it. It is written that the wicked shall slay the wicked, and indeed destruction is the pith and marrow of their conduct, for life and salvation are in neither them nor their ways.

With the Priesthood comes a large amount of discretionary power, to be exercised at all times in righteousness, and with the express view of doing the greatest good and bringing about the greatest amount of salvation. Any man who exercises the Priesthood in any other manner, himself violates the laws thereof. There can be no perfection of government without discretionary power, for precise and definite rules of action for every variety of exigency and every shade of circumstance could not well be given nor acted upon. If it were possible that such multitudinous rules could be given, they would only hamper an Elder. Giving careful heed to the few great landmarks which appear, he should rely largely upon the light and the Spirit of the Almighty, which it is his privilege to have, to guide him in the exercise of the discretionary power conferred by the Priesthood. Passion, prejudice, vindictiveness, spite, envy, meanness should find no room to dwell in the bosom of an Elder, but goodwill, justice, moderation, mercy, charity, forbearance, and liberality should prevail.

The conduct of an Elder should ever be suggestive of salvation to those with whom he associates, else he has need to learn over again the first principles of the Gospel. If others are intemperate, he should let his moderation be manifest; if others get drunk, he should be sober; if others profane the name of Deity, he should speak reverently of his Father in heaven; if others use offensive, foul, or disgusting language, he should be blameless in conversation; if others are rash and reckless, he should be careful and considerate; if others lie, he should be truthful; if others overreach, take undue advantage, cheat, swindle, steal, he should deal fairly between man and man and walk honestly before God; if others abuse or injure their neighbors, he should do to others as he would have them do to him; if others commit fornication or adultery, he should live in faithful and honorable marriage; in short, if others

in any way destroy life and happiness, he should seek to save life and promote happiness all the time. He should be manifestly opposed to all unrighteous laws and customs, and in favor of all good and wholesome laws and customs and the judicious execution and practice of them. Those Elders who think they cannot follow after salvation in all these particulars, should try, try, try again, and should practice all the good they can, and endeavor to grow in good works continually.

The saving nature of the Gospel should be manifested not only to men and women out of the Church, but to the brethren and sisters in the Church. The Saints should have no sufficient cause for the impression that any Elder is their enemy, their oppressor, but they should have cause to think he is their friend and, so far as he can be, their savior. An Elder is not in the line of his duty when he uses his calling for other than purposes of salvation. Members of the Church who may be dilatory, neglectful, or in anywise in the background, may be striven with as long as there is any ground for hope of them. Sometimes an Elder may have a disposition to lop off dead branches from the tree, and may lop away right and left. But it is well, as a general rule, to be certain that the branches are thoroughly dead before they are lopped off, for while there is life there is hope, so it is said. A branch half alive and half dead does not do a great deal of good, it is true, but neither does it always do a great deal of harm, and frequently the harm it does is principally to itself. Suppose we cut off a brother who is neglectful of his duty in some way, but who brings no reproach on the Church, who is benefitted by the cutting off? Not the person cut off, for he will be likely to think he is hardly dealt with. Not the rest of the members, for the cutting off will have made them one friend less, such as he was. If a brother is not quite "up to the mark," but brings no disgrace upon the Church, why cut him off? Why bury a man before he is quite dead? Why help him to die that he may the more speedily be buried out of the way? Why not cherish and fan the spark of life, that peradventure it may increase and sometime burn to a glowing heat? Why not try to save rather than to destroy, so long as there is any chance of salvation, and when there is none let the man destroy himself, if he will, without the slightest help to do it? While he is alive, he may do some little good in the Church, why not let him do it?

When a member of the Church is more than neglectful, when he is positively wicked, when he is undeniably corrupt, when he is bringing disgrace upon the Church and will not repent, when there is no longer any hope of saving him, when he has clean gone back to the beggarly elements, when he is dead unto righteousness, then it is time to cut him off without hesitation and bury him, for him you cannot save, and his continuance in the Church would only tend to corrupt others, and hinder them of their salvation, for sometimes the cutting off of one may be the salvation of many.

There may be occasionally special times and seasons when severe pruning is beneficial and probably necessary, but it may be well to let such times and seasons be clearly indicated by the Chief Husbandman. J. J.

PASSED BY THE HOUSE.—It is stated in the papers that the U. S. House of Representatives, March 24, passed the Bill to enforce the laws against polygamy in Utah. It is presumable that the Bill thus passed is what is known as the Cullom Bill, which a contemporary aptly designates as "an Act to re-

plenish brothels." It remains to be seen what action the Senate will take on the Bill. If the Senate also passes it, there is reason to suppose that President Grant will readily sign it, inasmuch as he has heretofore expressed himself as little more than the tool of Congress, to carry doggedly into effect their measures, and as determined to execute the laws, however unconstitutional, wicked, and outrageous they may be. Any honest man would resign his position rather than execute an unmitigatedly wicked law. But the hand of God is working among the nations, in that nation particularly, and He frequently permits the wicked to go to sufficient lengths to justify their own condemnation and condign punishment, yet all their evil purposes He overrules for the advancement of His work and the good of those who endeavor to keep His commandments. Whatever the ultimate action of Congress shall be in this matter, it will not prevent the final triumph of the kingdom of God, and those who endure faithful to the end will be saved and exalted in that kingdom, notwithstanding all that Congress or any other body may do. Legislation may authorize and sanction, but it does not justify nor sanctify wrong. Such authorization is merely usurpation, and will be followed by divine retribution for the wrong so authorized and sanctioned. If Congress and the nation will act unrighteously and repent not, the nation must eventually be humbled into the dust, while the oppressed, according to their deserts, become mighty and prevail. Such is the lesson of history. Such are the natural effects of right and wrong. It is commonly understood that Mormonism is on trial. This is a mistake—it is the world that is on trial, and especially just now it is the United States, and there is some reason to think that nation will convict itself and pronounce its own condemnation. J. J.

THE UNITED STATES.—Elder Chas. Bird wrote from Wellsburg, Chemung County, New York, Jan. 22, to President Geo. A. Smith. He had travelled considerably in western New York, conversing with all who wished to hear upon the doctrines and practices of the Church. He had answered a multitude of questions and allayed much prejudice, but the people didn't want the Gospel. Of his visit to Elmira, his native place, he says—

I was received with all the respect possible, and as soon as it was known that I had arrived the neighbors came flocking together to hear from Salt Lake. All seemed to be much edified in hearing me talk. They did not seem to be so anxious to hear about the Gospel, but their anxiety was more to hear about things and affairs in Utah—about the land, crops, timber, and waters of Salt Lake, the mineral springs, the high mountains, and whether we all starved to death or not in making the first settlements, and whether it was a good country or not. I told them it was a good country for the Latter-day Saints, but no white man would ever live there if he did not believe the Gospel, for God had reserved that place for the Saints, and no other man had any business there; but if they wanted to embrace the Gospel and be saved in God's kingdom, it was a first rate place, and I could recommend it to all that would live the religion of Christ.

Brother Geo. A., it is really amusing to hear people ask questions. Some of them ask the most silly questions that you ever heard, and after the evening is nearly spent sometimes they will say, "Mr. Bird, I would like to ask you one more question. I don't wish to insult you, but I would like to know something about the spiritual wife system; I have read so much and heard so much. I think you must know something about it." I will say to them, "You need not think that that subject would insult me, for that is just what

I like to talk about." "Well, then, tell me, has every man got to have more wives than one?" I say, "No." "Then is a woman forced to have a man if she does not like him and does not want him?" I sometimes say to them, "Why do you ask me such questions?" They say, "Because we hear that if Brigham says she must have a man, she dare not say no at the peril of her life;" and they actually think that the sisters are under bondage and cannot leave the Territory under the penalty of death, and that many are put to death for making the attempt.

At Watkins Elder Bird met with an old acquaintance, General Jackson, who was extremely anxious for information concerning President B. Young's family. Elder Bird writes—

Said he, "I want to know how many wives he has?" I said, "That is a hard question, I cannot answer it, for I never asked him that question, for I did not think it was any of my business." "Well," said he, "I have heard that he has got forty or fifty, some say eighty; but I can't believe it." Said I, "Who told you all this?" "Why," said he, "I read it in the papers, and they would not print all lies." He then said, "Tell me how many wives you have got then." "Well," said I, "I have got so many that I don't trouble any of my neighbors', and it is a pity that you had'nt." That cut him, for he has not the reputation of being the most moral man. Said he, "Charley, do you mean to insult me?" "Oh no," said I, "by no means, sir," "I only say that we have none but our own." But he soon cooled down.

Elder Silas Richards wrote from Benton, Iowa, Feb. 16. He had gone through Pottawatamie, Mills, and Fremont Counties, travelling from house to house, conversing on the doctrines and bearing his testimony. He was well received and kindly treated, but the people had little inclination to hear public preaching. He had also travelled in Schuyler and Stark Counties, Illinois. At Ottawa he was joined by Bishop Miller and brother Peter Madsen. They held a number of meetings in various places, having frequently full houses and attentive congregations. Some were believing. Brothers Madsen and Richards returned to Iowa, leaving Bishop Miller in Illinois.

Elder A. C. Brower wrote from Pepin, Wisconsin, Feb. 19. He had been lecturing at Lake City, Minnesota, on the Rise and Progress of the Latter-day Saints, and Polygamy. On his appearance to deliver the last named lecture he was greeted with a hearty cheer, and was interrupted several times during its delivery with demonstrations of the same kind. He was kept continually busy, lecturing and preaching, and could not respond to all the invitations. Everywhere he was welcomed and the people were anxious to hear him, and some were ready for baptism. He had no idea when he would return home, for he was satisfied that good could be done, and he did not wish to leave it when half accomplished.

Elder Jacob Gates, giving a brief account of his mission to the States, said he went to West Stockbridge, Massachusetts, in company with Elder C. V. Spencer, where they hired a hall and lectured on the first principles of the Gospel. Elder Gates then spent some time in the northern part of Vermont, visiting and preaching. At Westfield he found a few Saints, who intended to emigrate to Utah the ensuing season. He went to Canada and returned to St. Johnsbury, Vermont, where some of the people were glad to see him. In New Hampshire he found a few in the Church. He held several meetings in Atchison County, Missouri, which were well attended, but the people had little relish for the truth. He thought the Utah children were far superior to those in the States. Certainly.

Elder J. D. M. Crockwell wrote from Valley Station, U.P.R.R., Feb. 24, to President B. Young. Four weeks previously Elder Crockwell left Chicago, travelling west and lecturing in several places to large and attentive congregations. He held a discussion with a clergyman at Brusha Bend, near Dakota, Nebraska, which created considerable stir. He was expecting to deliver a course of lectures at Primrose, near Valley Station.

Elders C. H. Bayan and A. Love wrote from Bement, Illinois, Feb. 19, to President B. Young. Elders Bayan and Love had travelled in Scotland and Pike Counties, Missouri; Macon, Pratt, Moultrie, Champaign, De Witt and Douglas Counties, Illinois; and Jefferson, Oldham and Shelby Counties, Kentucky. There was little disposition among the people to receive the truth, though inquiries were many concerning the social condition of Utah and the chances of making money there.

Elder Aaron F. Farr wrote from North Haven, Connecticut, to brother T. G. Odell. He had travelled in Connecticut, Vermont, New Hampshire and Canada, and baptized one person in the first named State. Several persons in Vermont had been baptized, and a number in that State and Canada were preparing to emigrate to Utah the coming season. Little public preaching had been done by the Elders, but much good in disabusing the public mind concerning Mormonism. The people generally thought more of making money than anything else.

Departure.—Elder Edward Schoenfeld left Liverpool, March 23, for Zurich, Switzerland, *via* London, Boulogne, Paris, and Basel.

MINUTES OF A DISTRICT MEETING

HELD AT BOLTON, MARCH 20, 1870.

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The following Elders were present—A. Carrington, Pres. of the European Mission; W. W. Taylor, Pres. of the Manchester Conference; A. Dewey and Thomas Richardson, Travelling Elders in the same; J. M. Ferrin, Pres. of the Leeds Conference; A. Fortie, Pres. of the Bolton, John Schofield, Pres. of the Radcliff, John Ramsden, Pres. of the Pendlebury, Joseph Powell, Pres. of the Halshaw Moor, George Haughton, Pres of the Tyldesley, and Thomas Mills, Pres. of the Leigh Branch.

The congregation, among whom were a number of strangers, convened at 10.30 a.m. and at 2.30 and 6.30 p.m., and were addressed by President Carrington upon the principles of the Gospel of Jesus Christ and the nature of the Church and kingdom of God.

The meetings were opened and closed with singing and prayer, the choir was worthy of praise, the day was mild and pleasant, the meetings were crowded, and a good spirit prevailed. The instructions were excellent and timely, and the Saints felt strengthened and blest.

W. W. Taylor.

The Everton Terrace, Liverpool, Home for Fallen Women last year had a weekly average of 76 inmates. Thirteen had been placed in situations, and seven restored to friends. Of the 13, nine are reported as doing well. Many who formerly were inmates are filling respectable situations. The general conduct of the inmates has been as satisfactory as could have been expected. A few have been troublesome, while others have discharged their duties without rebuke.

CORRESPONDENCE.

AMERICA.

American Fork, March 2, 1870.

President A. Carrington.

Dear Brother,—We have finished our legislative duties for 1870 and for two years, and have had a very agreeable though industrious session, missing of course very much our esteemed and efficient Chairman of the Committee on Judiciary, and other committees. All the members of the Council frequently expressed their wishes for your return to the old ground, and none more so than your humble servant.

President B. Young and party tarried over night with us Feb. 24, and held an excellent meeting. Elders Taylor, Woodruff, Cannon, J. F. Smith and H. P. Kimball and others held a meeting here again on Monday night, on their return from accompanying President Young to Provo.

Some of our quondam friends are on the downward road, clinging to the most insignificant of all apostacies or isms, but the disaffection of some is working a reformation in the minds and actions of the mass, the meetings in the city and settlements are being well attended, and a general waking up is apparent.

Myself and family and friends are well, and I hope this will find you as it leaves us.

Give my best respects to our mutual friend, brother John Jaques, for I remember many pleasant interviews with him.

May God bless you and all who strive to bring forth and establish Zion. Have the kindness to write soon and oblige your friend and brother,

L. E. Harrington.

ENGLAND.

Southampton, March 15, 1870.

President A. Carrington.

Dear Brother, — Having just returned from a visit to the Isle of Wight, Portsmouth and vicinity, I write to say that I feel well in body and spirit, but I found on my tour that several of the Saints had been suffering of late from severe colds, &c., produced probably by the frequent changes of the weather. I am happy to say, however, that most of them are now convalescent, feeling well in the work of the Lord, and are generally one with me in doing their utmost to build up our Father's kingdom and promote the interests thereof, although quite a number are out of employment, and have been for some time.

We apparently are not making much progress in these parts as regards numbers, although once in a while we find a person who has not been entirely blinded by priestcraft, and has independence enough to take hold of the truth, which is comforting. But we are doing our best to warn all with whom we come in contact of the judgments about to be poured out upon the wicked, and bear a faithful testimony of the great latter-day work which God has commenced for the salvation of the human family in these the last days, and leave the result to God, knowing that all things will work for the best for those who love God and keep His commandments, and this we are trying to do to the best of our ability.

It is certainly a great experience for the Elders of Israel to go up and down among the people and view them as they are, with all their varied ideas of God, godliness, political economy, &c., and often do I take pleasure, when lifting up my warning voice, in comparing the people of Utah and their government, political and ecclesiastical, with those of her sister Territories and States, and of "dear old England." In these comparisons I am never afraid of Utah coming out second best, but I often think how very little the people of the world outside of Utah know about her laws and institutions, and the principles of our holy religion. They little think that we are their best friends, and will do more and go farther to save the human family than any other people. Yet such is the case, and we have proved this for years.

Hoping this will find you and your co-laborers in the Office well, I remain, with kind love to all, your brother in the Gospel,

G. H. KNOWLDEN.

Sunderland, March 23, 1870.

President A. Carrington.

Dear Brother,—We are all well in the Durham Conference—I speak for myself. Brother Geo. Peterson says the same. Brother Geo. Noble is away north, but is expected here to-day. The Saints generally are well—they often speak of you. Three persons have been baptized since I came to this Conference. I feel first rate in my labors. Brother Peterson is very zealous in the cause.

Remember me to the brethren in the Office. Praying God, our heavenly Father, to bless you and the interests of His kingdom, I remain your brother in the Gospel,

STEPHEN TAYLOR.

Swansea, March 24, 1870.

President A. Carrington.

Dear Brother,—Things are moving on nicely in this direction. I baptized five persons the same night about two weeks ago, and there are a few more who will come in by and by.

My love to all in the Office, and may God bless you is the prayer of your brother,

JOHN S. LEWIS.

UTAH NEWS.

THE following are from the *Deseret News* to March 8:—

The last social ball of the season was held in the Theatre, March 2.

The Salt Lake dramatic company were to give entertainments at Ogden.

The *Keepapitchinin*, No. 1, appeared, March 2, "full of fun, fast and furious."

The juveniles had a grand ball at the Theatre on Saturday afternoon and evening, Feb. 26.

Elders Jacob Gates and Le Grande Young arrived at Salt Lake City, Feb. 26, from their mission to the States. Elder Young's health was feeble.

The people of Holden or Cedar Springs, Millard County, had commenced farming on the co-operative system. Twenty-three teams were turning over forty acres per day.

E. J. Davis wrote from Malad City, Feb. 20, that good health prevailed, stock were doing well, the people were busy in building schoolhouses, and improvement was the order of the day. A well built schoolhouse, 25×45, would be ready the ensuing week.

On Saturday night, Feb. 19, as a young man named Manning, of the 11th Ward, was going from the Theatre, he was followed and attacked by several soldiers, stabbed in the breast, knocked down, beat and kicked in a brutal manner, and apparently left for dead.

The pupils of School Districts 30, 31 and 36, taught respectively by Messrs. James D. Murphy, John E. Booth, and Jos. L. Rawlins, met for examination exercises in reading, arithmetic, grammar, recitations, singing, natural philosophy, zoology, geology, &c., which were of a most interesting and satisfactory character. The evening concluded with dancing.

N. C. Meeker, Esq., of the New York *Tribune*; General Cameron, of Elmyra; and W. C. Fisk, Esq., of Toledo; a committee appointed to visit the West, to obtain information concerning the best means to be adopted to secure land for a colony, and look out a desirable location, probably in Colorado, had visited Salt Lake City to obtain information concerning irrigation, fruit culture, the best materials for building, and other results of the experience gained by the settlers of Utah.

Elder G. W. Thurston wrote from Milton, Morgan County, March 2, that Elder Jabez Woodard died of dropsy of the brain and heart that morning. Elder Woodard had resided at the house of brother Thurston during the winter. Three weeks previous to his death, one of his feet were frozen badly, whereby he lost the ends of the toes thereof. He was delirious several days previous to his death. His wife and family were residing in the southern part of the Territory. Brother Woodard is said to have been a native of London and had been a member of the Church above twenty years. He presided twice over the Swiss and Italian Mission. He was a talented writer and poet, having composed several of the sweetest songs of Zion. He died as he lived—faithful to the work of God.

President Young and party held meetings at Provo, Feb. 27, when the congregations were addressed by Presidents Geo. A. Smith, Joseph Young, and B. Young in the morning, and Elder John Taylor, Bishop L. D. Young, and President B. Young in the afternoon. The company went to Payson, Feb. 28, and held a meeting in the evening, the speakers being Bishop L. D. Young, Elders B. Young, jun., and C. R. Savage, and President Geo. A. Smith. After holding meeting at Santaquin, the company arrived at Nephi, March 1, and held a meeting in the evening, at which President Geo. A. Smith, Elders B. Young, jun., and C. R. Savage and President B. Young addressed the people. The party left Nephi for Scipio the next morning. The returning members of the company addressed a crowded meeting at American Fork in the evening of Feb. 28, Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, Joseph F. Smith and Heber P. Kimball being the speakers. The meeting was an excellent one. The same Elders met in the School of the Prophets with the members belonging to that place, Lehi, Pleasant Grove and Mountainville. The party also held meetings at the following places—Scipio, March 2, President B. Young and Elders B. Young, jun., L. D. Young and Joseph W. Young speaking; Cedar Springs, 3rd; Fillmore, 3rd, President Geo. A. Smith and Elders C. R. Savage, L. D. Young and John W. Young speaking; San Pete not noted, as the wires were down; Beaver, 6th; Parowan, 7th; Cedar and Kanarra, 8th. At all the places the meeting-houses were too small to hold the people who assembled. The following is a list of persons constituting the company—Presidents Brigham Young and Geo. A. Smith, with their ladies; Bishop L. D. Young, Elders Brigham Young, jun., J. W. Young, Chas. R. Savage, Levi Stewart, John S. Hollman, John Squires, O. P. Arnold, John H. Smith, Nathaniel V. Jones, E. W. VanEttan, A. M. Musser and lady, and Masters Brigham and Albert C. Young, with eight vehicles and some twenty-eight animals. Elder Musser joined the company south of Sevier Bridge, and Bishop A. J. Moffat and wife at Scipio.

The following are from the *Ogden Junction* of March 2—

Isaac Moore, Esq., had been appointed Postmaster at Odgon.

Coal was eight dollars a ton by the car load or in clubs at Ogden.

Mr. Thos. Heller fell from his horse and put his shoulder out Feb. 28. Dr. Tibbits put it in again.

Professor Careless and company gave a vocal and instrumental concert in the Ogden Tabernacle, Feb. 28.

William Studer accidentally shot himself in the left hand while handling a revolver, Feb. 28. Dr. Tibbits amputated the fore-finger.

A seven year old son of Mr. James McGaw was kicked in the face by a colt and severely cut through the left cheek. Drs. Williams and Mc Intyre sewed up the wound and the child was doing well.

A five year old daughter of Mr. John T. Reid was poisoned by eating some bi-chromate of potassium, which had been given to her by a boy who found it and supposed it to be candy. Dr. Williams administered emetics and antidotes, but the girl died Feb. 26, the next day after eating the poison.